The Chaplain

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Dear Chaplain:

We trust each issue of this little magazine conveys to you our earnest good will and our unwavering belief in the importance of your ministry.

Now, however, as Christmas draws near, we want to extend to you the Season's Greetings and express the hope that for you and yours Christmas 1947 will be filled with happiness.

T. A. Rymer, Director
The General Commission on Chaplains

DECEMBER 1947

THE CHAPLAIN

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T. A. Rymer, Director
Delmar L. Dyreson, Editor

The Editor Speaks

Christmas

Why do we buy a newspaper at the corner stand? Why do we reach for the radio or television dial to tune in the newscast? Not always because we want to know what has happened, but frequently because we are interested in what we believe or hope will happen. Millions now hope for a better day. This should be a season of good news. It is a festal season which cannot pass without our spirits being stirred with hope for something better. It should kindle energy to be used for bringing the new day into being. There is no disputing the fact that we are but a few steps on the way to *great civilization.* Men and women are shocked by the abruptness with which we suddenly revert back into savagery. If it were possible to measure moral achievement over periods of history it might be difficult to find notable progress between the first Christmas and our day.

There might scarcely be discerni achievement between the days Moses and the early New Testam era. 1947-48 may also seem like d days on the moral horizon but in t they are obviously not distinctive is only when we realize the fact darkness that we take steps to br adequate light to the scene.

It is true, as some writers point that in Palestine at the time of Ch it was common for people to be do ciled with their animals and no p ticular social stigma was attached that custom. In the Holy Land and many other lands the same is t today. It is likewise true that the of that day afforded accommodati scarcely superior to that of the sta but the recorded fact remains, h pitality was asked but none was gi This latter is the darkness which turbs us. Yet even this darkness sho not prove too disturbing for we h the greatest light of all time to b to the scene. And only when ther darkness can light be fully attract a beacon is scarcely perceived in brilliance of daytime.

Therefore in times such as th moral and spiritual light may se their highest purpose. As the late Walter John Sherman once poi out: "Such situations provide a c lenge to God to vindicate His peo trust."

Universal Bible Sunday

The late Dr. William Lyon Ph of Yale once said, "It is better have a good knowledge of the B and not have a college education t to have a college education witho knowledge of the Bible.

In these days of crumbling fa

(*Continued on page 9*)

XT: *"Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of aven; but he that doeth the will of my Father which is in heaven."*—Matthew 7:21

Why Don't We ? ? ?

By Rev. Howard Stone Anderson, D.D.

(*Minister, The United Church, Bridgeport, Conn.*)

Dr. Anderson's undergraduate education s taken at the University of Omaha, from ich he received the A.B. degree in 1925; cago Theological Seminary awarded him B.D. in 1928; and Doane College in braska, the D.D. in 1942. Ordained to the nistry in 1927, he served as pastor of the st Congregational Church, Williston, N. from 1928 to 1932; the Warren Avenue ngl. Ch., Chicago, 1932-1936; the First ngl. Ch., Washington, D. C., 1936-1947. Ie has lectured at the Annual Ministers iferences, Hampton Institute; Morgan ege; Howard University; and has been ge preacher at George Washington Uni- ity, Maryland U., Hampton Inst., Howard American U., Talladega, and the United es Military Academy at West Point. He been director of the Middle Atlantic ference of Congregational and Christian rches, held several executive posts in re- ous organizations during the decade he in Washington, and is a member of The neral Commission on Chaplains. He as- ned the Bridgeport pastorate in the spring 1947.

I SHOULD like to begin by reading a satirical parable by Hugh Price ghes, entitled *The City of Every- ere*. It goes:

I arrived there early one morning. was cold; there were flurries of snow the ground, and as I stepped from train to the platform I noticed t the baggageman and the red caps re warmly dressed in heavy coats l gloves, but, oddly enough, they re no shoes. My first impulse was ask the reason for this odd prac- e, but repressed it. I passed into station and inquired the way to hotel. My curiosity, however, was immediately enhanced by the discovery that no one in the station wore shoes. . . . Boarding the street car, I saw that my fellow travelers were likewise barefoot, and, upon arriving at the hotel, I found the bellhop, the clerk and all the people had on no shoes. Unable to restrain myself longer, I asked the ingratiating manager what the practice meant. 'What practice?' said he. 'Why,' said I, pointing to his bare feet, 'Why don't you wear shoes in this town?' 'Ah,' said he, 'That is just it.' Why don't we?' 'But what is the matter? Don't you believe in shoes?' 'Believe in shoes, my friend? I should say we do. That is the first article of our creed—shoes! They are indispensable to the well being of humanity. Such cuts, sores and suffering as shoes prevent—it is wonderful!' 'Well, then, why don't you wear them?' I asked bewildered. 'Ah,' said he, 'That is just it. Why don't we?'

"Though considerably nonplussed, I checked in, secured my room, and went directly to the coffee shop and deliberately sat down by a friendly looking man who likewise conformed to the convention of wearing no shoes. When we had finished eating, the first thing we noticed on walking out of the hotel was a huge brick building. To this he pointed with pride. 'You see that?' said he. 'That is one of our outstanding shoe manufacuring establishments.' 'A what?' I asked in

amazement. You mean you make shoes there?' 'Well, not exactly,' said he a bit ashamed. 'We talk about making shoes there and, believe me, we've got one of the best and most brilliant speakers you have ever heard. He talks most thrillingly and convincingly every week on this great subject of shoes. He has a most persuasive and appealing way. Just yesterday he moved the people profoundly with a sermon on the necessity of shoe-wearing. It was really wonderful! 'But why don't they wear them?' said I, insistently. 'Ah,' said he, putting his hand upon my arm and looking wistfully into my eyes, 'That is just it. Why don't we?'

"Just then, we turned down a side street, I saw through a cellar window a cobbler actually making a pair of shoes. (You see there are a few spiritual oases where preaching is practiced.) Excusing myself from my friend, I burst into the little shop and asked the shoemaker how it happened that his shop was not overrun with customers. Said he, 'Nobody wants my shoes. They just talk about them.' 'Give me what pairs you have ready,' said I eagerly, and paid him thrice the amount he modestly asked. Hurriedly, I returned to my friend and said, 'Here, my friend, one of these pairs will surely fit you. Take them, put them on, they will save you untold suffering.' But he looked embarrassed; in fact, he was well nigh overcome with chagrin. 'Thank you,' he said politely, 'But you don't understand. It just isn't being done. The front families—Well I—I—' 'But why don't you wear them?' said I, dumbfounded. 'Ah,' said he, smiling with his accustomed ingratiating touch of practical wisdom, 'That is just it. Why don't we?'

"And coming out of *The City Everywhere* into the 'here'—over over that question rang in my e 'Why don't we? Why *don't* we? *don't* we?"

With this I should like to join incident in Montague's novel, *Ro Justice*." Where the Governess t her small male charge, Bron, Church for the first time. Bein sensitive child he is impressed by atmosphere, the lights on the and the music. Then a man stand and speaks. He tells of injus tragedy and suffering visited upo innocent man. (We infer that H is hearing for the first time the s of the Crucifixion.) Bron looks a him expecting to see indignatio the faces of his fellow-listeners; pecting to see men and women ring to action. He himself is agit trembling, hot and angry. He ca abide this awful thing, and ca understand how others can. The concludes they are waiting until service is over; then they will to make right this injustice. But v dismissal comes and the benedi is pronounced, Bron finds the pe chatting in the aisles, lingering i vestibule, adjusting their clothes, then walking home to Sunday din

The Governess realizes that young charge has been deeply sti She turns to him, where he is st ing in the center aisle, and u words of the age-old wisdom of tration and cynicism: Don't ta to heart, Bron—People will t you're queer."

This parable and his anecdote i trate a common spiritual malad sad mixture of frustration, cowar hypocrisy, lack of aspiration and pair. In every area of life, some si and some complex, we see it.

By constant excuses for ourselves manage to postpone or evade decins in our personal lives. We are ways going to take that vacation or ke that trip; we are planning to take e off and visit that scene or see se friends or relatives. Why don't ? . . . We are going to continue our cation; we plan to study further either our vocation or hobby; we vision night school or graduate ool. Why don't we? . . . We are ng to cultivate a talent for writing, story telling, or painting. Why n't we? We are going to be more thful about daily, regular exercise; are going to the gymnasium or nnis court twice a week; we are ing to learn how to swim. Why n't we? Our poor records are beuse our expressed intentions are ly lip services; they are not sincere solutions. We are crying "Lord, rd," but aren't in earnest.

In Washington, D. C., I know Mrs. rthur Doering Call, widow of the e-time head of the American Peace ciety. Mrs. Call used often to atnd symphony concerts with her son, talented violinist. One day, after aring a beautiful number, she said him, "You know, every time I hear e symphony it makes me want to rite a poem." Her son said, "Why n't you? And Mrs. Call went home d did. Here are her lines:

EASTER OVERTONES

Tho tonal rapture of the violin had reached its climax,
And the music slept;

When faint from interstellar spaces swept an echo, clear and spirit-like

Akin to silver star-beams keenly pure and thin.
Scarce heard yet still insistently it crept

Below those levels where the soul had wept—
In beauty sang, discarnate, far within—

A seraph call from out some upper sky,
Harmonic whisper in a slender tone

Affirming all the verity of dreams—
That who has loved shall live nor ever die,

A cosmic truth from distant clarion blown,
A Certainty surmounting all that seems."

I shall not urge that what she wrote was a great sonnet. I do not know. But I am sure that her deed was a personal spiritual victory—with the word becoming flesh, and not vanishing in more lip service. *Why don't more of us?*

I think of this query, also, in the field of modern social problems. There is juvenile delinquency, enough buildings or stores or Church basements for gymnasiums, enough people to lead clubs, teach Sunday School or weekday classes in religious education, enough resources in men and women and dollars to lick juvenile delinquency. Why don't we? We are shocked by the increasing divorce rate. Yet there is enough common sense in the minds of countless husbands and wives—enough help in the counsel of marriage counsellors or pastors or priests or rabbis—enough love and understanding, patience and sacrifice in married couples—to reduce drastically the divorce rate. Why don't we? We are sick and tired of continued strife in economic life. Strikes and lockouts, accusations and counter-accusations, wage increases and price increases and the higher cost of living—we want relief from all this. And there is enough intel-

ligence in labor and capital circles, enough economic wisdom, enough know-how, enough enlightened self-interest, enough concern for the other fellow to solve these problems without suffering and bloodshed. Why don't we? We are heartsick from wars. Most of us have lived through two World Wars. We've had too much. And yet there is war—or wars—around the world as we worship. But there is enough intelligence, enough goodwill, enough political science, enough knowledge of the world's needs to solve the aches and pains of the world around peace tables, instead of battlefields. Why don't we? We have increasing tensions in religious and racial areas. We speak disparagingly of those who worship differently than we, or who have differently tinted skins. But there is enough mutual respect for each other's faith, there is enough understanding of the contributions of various races and nationalities to the common good, there is enough desire for brotherhood and justice and fairplay to bring in an era of mutual respect and trust. Why don't we?

Let's have done with words, words, words. With people crying, "Lord, Lord," and not meaning it . . . which means that you and I, who have been dodging our modest duties, must accept responsibility right where we are. Only through the concerted action of responsible individuals may we hope to correct the evils of delinquency, divorce, economic dislocation, war and religious and racial bigotry. We can do it; why don't we?

Finally (or should it have been first?), we as Christians have got to turn our back on the middle-aged cynicism of the Governess in M tague's story—we have got to "t it to heart." Otherwise there is hope. We have got to realize, as so one has said, "there is no sympa without action." Repeat that, *"Th is no sympathy without action.'* fools no one to say you are sorry him, if you move not at all to l him. And it doesn't fool yourself, y God, or your fellows to express c cern about the world, or your nei borhood, or your home, or your li and yet do nothing to change then

We've got to be willing to remem we are descended from people died for their faith. . . . But who w to kill you or me today because of Christian testimony? No one at we've become safe and respecta We are the people who can sit Church and hear of crucifixions, or recent, without blanching, and home to eat with relish a big din We need to recover that "first careless rapture of Christianity" remember the catacombs, the are the shipwrecks. We need to remem all the saints, so many of them ar men of God like Moses, Amos, P Luther, who could not be still silent or inactive in the face of wr and injustice. And we need to d this with searchings of heart, in humility, in honest, earnest confes on the things we have done w we ought not to have done, and of things we have left undone which should have done. Then, glimpsin least a part of the way God int for our lives, washing our mouth the words of easy hyprocrisy, we gird ourselves to be doers of the of our Father which is in heaven. V don't we?

Democracy at Work in Korea

By Dorothy Todd Foster

(Public Information Office, Headquarters XXIV Corps, USAFIK)

TO Jesse W. Myers, Chaplain (Capt) in the 7th Division Artillery, the ssionary sermon he delivered on ay 4 was like many others he had eached as a minister of the Gospel. always, he stressed the great need r more missionaries in Korea, parcularly native missionaries who ould be able to lead their own people Christ.

"Take our own Bill Han, for inance," Chaplain Myers told his GI ngregation, nodding toward the nder Korean seated at the Hamond organ in the tiny chapel. "As ou know, Bill is studying conscitiously at the Chosen Theological minary so that some day he can t forth the beauty of the Saviour to s own people."

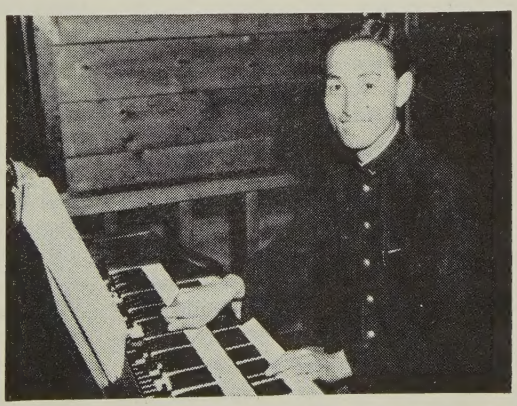
After the service, a buck sergeant aylaid the chaplain.

"It seems to me, Chapin," he said, "that it ould be a wonderful inestment if we could make possible to have a Korean ducated in the United ates with all we can give m and then have him me back to his native untry to preach. It would cheaper that way beuse he wouldn't have to end many years getting ented and learning the nguage. It would be betr, too, because as a naye he would know how preach to his people.

From this casual conversation has evolved a two-way challenge with blackeyed Bill Han, born HAN In Gun 20 years ago in Pyonghang, North Korea, as the central figure.

On the one hand is the challenge offered young American soldiers here by Bill Han's unmistakable musical talent, his sincerity of purpose and his personal charm. The GIs have accepted this challenge by making voluntary contributions of nearly $700 to pay Bill's passage to America.

On the other hand is the challenge to educate Bill Han in the United States, to teach him not only in the ways of Christ but also in the ways of the democratic life. This challenge has been accepted by the Westminster Choir College of Princeton, N. J., which has granted the young Korean



"Bill" Han, whose Korean name is Han In Gun, seated at the organ in the 7th Division Artillery Chapel, Seoul, Korea.

a four-year scholarship, starting in September, 1947.

It took less than a month to complete the negotiations after Chaplain Myers had appealed to the Westminster Choir College for help, calling attention to the "real international aspects" as the occupation forces in Korea strive to indoctrinate American ideas and ideals into Korean national life.

"For the men here in Seoul," the chaplain explained in his request, "this may well mean a real challenge both here and at home and anything you can do to help us will have far-reaching effects both as a missionary effort here in Korea and for the morale and interest of occupation troops."

By return mail came Westminster's answer, from Dr. J. F. Williamson, president: "This to us is a challenge. It is the first time we have had any such experience. We should like to tell people about it here in America, because it reflects on the Army, on you, and most of all on the men in your Division. Americans should know what our Armed Forces abroad are thinking."

Son of a Korean Methodist minister, the young man who soon will be on his way to America came to Seoul from Kang-yang, on the Ongjin Peninsula, in June, 1946, to continue his education. His sister, HAN Yong Ja, 24, came with him, to study at a women's theological school in Seoul while he attended Chosen Theological Seminary. Both had been educated in Japanese schools and while they could read English, they were unable to speak the language.

Last August, after Chaplain Myers lost his organist through a reduction of Army personnel, he appealed to the pastor of a Korean Presbyteri Church in Seoul to help him find Korean youth to fill the vacancy.

"I'd like to have one who und stands enough English to know names of the hymns, at least," suggested.

A few days later began the ch of events through which HAN In G hopes to become Korea's first "prea er-pianist." Chaplain Myers kn from the instant the youth sat do at the piano, that he was an excell choice. What even he failed to real however, was the scope of the aff tion which Bill would kindle in hearts of the American soldiers whom he plays at four religious se ices each week.

In America, Bill would be calle "natural-born showman." He has infectious smile and his black e flash when he speaks; his express gestures often tell more than words. You can sense his self-c fidence as soon as he touches keys of a piano or an organ; it is c fidence born of 13 years of study such masters as Urra Rovkof of Moscow Music Conservatory, am others. In May a Hammond organ installed in the 7th Division Artill Chapel and three days later an structor stopped by to teach Bill play it. He found, to everyone's s prise, that the young Korean l mastered the instrument and the o instruction he needed was in the n chanical application of the register

Westminster's four-year schol ship, at $250 a year, and money Bill's passage were only two of many requirements that had to met before his trip to America co materialize. Chaplain Myers him will provide funds for the young K rean's subsistence, remembering

portance of helping hands during s own student days at Hampden dney College, Va., and Johns Hop- ns University.

"I'll only be doing for Bill what hers did for me while I was in col- ge," the chaplain explains.

Still another requirement was rec- mendation from the Chosen Theo- gical Seminary, where Bill is a first- ear student. This was supplied by resident Chung K. Song, who re- orted the youth to be "one of my miable young men of whom I am ery proud. I believe he will make ne most of his time in America."

The generosity of the young GIs hom Bill has come to know and to dmire so much touches him deeply.

"I owe to the American soldiers uch favors," he says humbly.

Chaplain Myers himself soon will e returning to the United States, fter having served the Armed Forces n this strategic corner of the Orient ince September, 1945. Many memories vill go with him, among them mem- ries of his tiny chapel that once was Japanese sword room, used for uelling. What he will remember best, hough, will be the truly Christian pirit of the young GIs who chose the ducation of their Korean friend as heir investment in democracy.

The Editor Speaks (*Cont'd from page 2*)

n the gods made by the hands of men t is well that we should observe Uni- ersal Bible Sunday on December 14. 'or many years the American Bible ociety has promoted this observance n order to remind the people of our wn and other countries of the indis- ensable place which the Bible holds n the world's life, particularly its un- ivalled place in the winning of men o a personal allegiance to Jesus Christ.

AT YOUR SERVICE

● ***Materials and services available to chaplains***

Special Offer:

The Master Guide to Religious Films containing information relative to the latest Religious Motion Pictures, Slides, Filmstrips, Records and Equipment is offered to readers of THE CHAPLAIN at the special pre-publication price of $1.00. Please make reference to this announcement as well as specifically stating the $1.00 price in placing your order with:

Selected Films Release Service
124 North Bright Avenue
Whittier, California

Nondenominational Literature Available:

Mr. John Ferguson, 235 Lafayette Building, Detroit 26, Mich., is again offering to chaplains nondenominational Gospel tracts and booklets in whatever quantities they can use. They are also available in the following languages: German, Russian, Polish, Lithuanian, Dutch, French, Spanish, Portuguese, Japanese, Korean and Chinese. Please place your order directly with Mr. Ferguson.

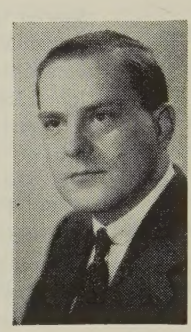
Uniform Bible Lesson Series:

The Key to the Uniform Bible Lesson Series for 1948 introduces a new series of sound, evangelical Sunday School lesson material. It will be published in an attractive, inexpensive, vest-pocket size format and will be priced at 60 cents per copy. Orders are now being booked by the Wm. B. Eerdman Publishing Co., 255 Jefferson Ave., S.E., Grand Rapids 3, Mich., for December 15 shipment.

The Age of Anxiety

By PAUL F. DOUGLASS

(President, American University, Washington, D. C.)



Dr. Douglass received the A.B. degree from Wesleyan University in 1926; the A.M. from the University of Cincinnati in 1929 and the Ph.D. in 1931; he also studied at the University of Chicago in 1928 and the University of Berlin from 1931 to 1933. He was ordained to the ministry in 1933 and served as pastor of the Methodist Church in Poultney, Vt., from 1933-1941 and has been a member of the Vermont House of Representatives and Senate. He has been admitted to the practice of law before the bars of Vermont and the District of Columbia and before the U. S. Supreme Court, Interstate Commerce Commission, and Federal Communications Commission.

Since May, 1941, Dr. Douglass has been president of the American University and director of the school of social sciences and public affairs. He is also president of the American Division of the United Nations League of Lawyers and associate editor of *World Affairs*. Writings include *The Newspaper and Responsibility, Justice of Peace Courts, Men Conquer Guns* (with W. W. Van Kirk), *Mayor's Courts, God Among the Germans, Practice and Procedure in Ohio Courts of Limited Jurisdiction, Story of German Methodism, The Yankee Tradition.*

IN "A Witness Tree" Robert Frost sings:

A voice said, Look me in the stars
And tell me truly, men of Earth
If all the soul-and-body scars
Were not too much to pay for birth.

The predicament of man in what Auden calls our "Age of Anxiety" lies in that question. Is the achievement of man worth the pain of its cost? I suppose that the answer is expressed by Browning wh he describes how from t commonplace the outbou spirit of man can speak God.

"Earth's crammed w heaven,
And every common bu afire with God;
But only he who sees tak off his shoe."

A man who seeks to accomplish purpose in troubled times feels sy pathy with the psalmist who hung his harp on a tree and cried in despa

"How shall I sing the Lord's so in an alien land?"

The question reduces itself to th

How can you do what you ought do when doing it is hard?

The answer to this question is, or when going is difficult does a man fa a moral situation.

When he hung up his harp a called it a day, the psalmist made h tired capitulation to circumstanc His problem was over. His memory what Zion once had been, his visi of what earth was yet to be, dimm out. He was one with his environme He no longer could sing with Robe Frost:

"I had a lover's quarrel with t world."

He could say with Elizabeth Brow ing:

"Enough! We're tired, my heart and

Around us circumstances seem unvored to the efforts of human beings ho would sing the Lord's song in an ien land: but only in alien lands is ere purpose in singing the Lord's ng.

Take any index of contemporary llousness you wish, giving to religous and charitable causes for exmple. This perhaps is an index of our nselfishness. Americans give twofths less now than they did in the epression year of 1930.

Take the church membership of risoners. Catholics constitute 15 per ent of the country's population but 2 per cent of the prison population. rotestants constitute 30 per cent of ne population but 40 per cent of the risoners. Non-church goers represent 2 per cent of the nation but only 12 er cent of the prison population. Can me be satisfied with the performance f religion in influencing human beavior?

Three hundred and ten cities with he most church members are above he average in infant death rate, child abor, and illiteracy; below the average n school attendance and the ownerhip of homes. Can we be satisfied with he effect of church membership on itizenship?

Take the institution of the family. Every third marriage ends in divorce. Divorce doubled in 20 years and inreased five times since 1890. Can we ake pride in the influence of religion n the family?

Take the current epidemic of stealng. Premiums on burglary and theft nsurance in 1946 were almost 50 per cent above the previous year and in 1947 they were nearly 50 per cent above 1946. Can we be complacent about this situation?

Or look at the influence of the contemporary philosophy of existentialism in France. It is rooted in the three ideas of (1) anguish, (2) forlorness, and (3) despair. The discovery which Sartre has made in his new philosophy is that man is inevitably involved in existence. Can we look at this way of life without concern?

The most striking feature of today's world is that most of the earth's inhabitants feel themselves cut off from a future. Because life has no validity unless it can project itself toward a future and ripen and progress; "living against a wall," as one modern writer expresses the situation, "is a dog's life."

As the cold war continues to be fought around the globe, one wonders at the reluctance of the human race to acquiesce in its own survival. How easy one solution, just to hang up our tools on nature's tree and be done with the whole struggle. Let the simple way be our way.

Unfortunately the process of evolution does operate like that. Species which cannot survive under the pressure of circumstances become extinct.

This, I suppose, is a truth:

"A different world cannot be built by indifferent people."

What is the answer to the psalmist's question? How shall we sing the Lord's song in an alien land?

The answer is stand up and sing. Only in alien lands can the voice proclaim its truth.

NEWS AND VIEWS

EDUCATION:

A motion picture studio for the making of religious films is being built by J. Arthur Rank near London, to be owned by him but available to any religious body to make films on a nonprofit basis suitable for church showings, it was announced at the meeting of the World Council of the World's Sunday School Association. Mr. Rank's proposal to establish offices in New York, London, and Geneva which will have information on religious films and classifications as to their suitability for various types of audiences was adopted by the association. The group also decided to change its name to the World Council of Christian Education.

Thirteen theological seminaries of the United States are receiving thirty young theological graduates from European countries in a scholarship project in which the Reconstruction Department of the World Council of Churches, the seminaries themselves, and Church World Service have cooperated.

INTERFAITH:

An invitation to help in the formation of good will councils of Protestants, Catholics, and Jews in German cities of the American zone has been extended by General Lucius Clay, American Occupation Commander, to the National Conference of Christians and Jews. Dr. Everett Clinchy, president of the organization, who announced the proposal upon his return from the conference on anti-Semiti at Seelisberg, Switzerland, termed "an extraordinary opportunity . . . aid in reeducating the German peop in the principles of democratic gro relations."

In an expansive demonstration of i terfaith aid, a retired Jewish busines man of Henderson, North Caroli Sigmund F. Teiser, bequeathed $1 to every church in the county, r gardless of denomination or ra Churches benefiting by this bequ numbered 59 white and 53 Negro.

Hebrew Union College in Cincinn has established two graduate fello ships for Christian clergymen, to e able them "to study the nature a institutions of the Jewish religion that they may, in turn, offer to t Christian community an authoritati and sympathetic interpretation Judaism," according to a stateme of Dr. Nelson Glueck, president of t college. Sponsored by the Louis and Mary E. Horowitz Foundation New York City, the first of the fello ships were awarded to Dr. Charles Smith, Indianapolis (Baptist), and t Rev. Gus W. Van Beek, Tulsa (Presb terian). (From RNS)

GENERAL:

Plans for cooperation of French a American Protestant chaplains in Ge many and Austria similar to that e ercised by the British and Americ chaplains were discussed recently Col. Marcel Sturm, chief Protesta chaplain of the French Army of O

Honorary Wing Commanders R. M. Frayne (r.) and L. A. Costello (l.), Protestant and Catholic chief chaplains of the RCAF respectively, were met by Chaplain (Col) Charles I. Carpenter, the Air Chaplain of the AAF, when they arrived at National Airport recently to begin a four-day good-will inspection tour of Army Air Force bases as guests of the AAF.

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occupation, with officials of the Chief of Chaplains office, Hq., EUCOM, of which Col. Paul J. Maddox is the head. The two chaplains attended the World Conference of Christian Youth at Oslo.

A basic study contemplating changes in connection with the new Departments of the Army and of the Air Force has been made by a board of officers under Maj. Gen. William E. Hall, USA. From this study the *Army and Navy Journal* has published excerpts regarding several branches of the Services, and we reprint those applicable to chaplains:

Should there be a chief of chaplains over all three departments?

A: No, not under the existing organizational concept. Coordinated and unified action would be obtained by the three Chiefs of Chaplains or their representatives functioning through joint committees or boards.

Should there be a joint chaplain board?

A: Yes, for the purpose of coordination policy and procedures, and insuring the common use of facilities and services.

Should there be a chief of chaplains for each department?

A: Yes.

Should there be a basic chaplain school common to all three departments?

A: Yes. Use should be made of one school, such as that now operated by the War Department, under approved joint policies of the three departments for the basic training of clergymen coming into the chaplaincy from civilian life. The cost of such a program would be borne proportionately by all three departments. Each department would furnish a proportionate part of the teaching staff. In addition, this school should be utilized in the Reserve training program.

Should there be a common advanced professional training school for chaplains?

A: No. Each department should include chaplains in its career planning program. Chaplains should participate with other officers of the department in attending schools in the educational system of the department. For advanced specialized professional training, chaplains should be sent to civilian professional schools at regular intervals as part of the career planning program of their department.

How should chaplain supplies be handled under unification?

A: One department, Army, Navy or Air Force, as determined by Secretary of National Defense, should procure, store and distribute chaplain supplies for all three departments.

The Cathedral of the Pines in New Hampshire, perhaps one of the most unique and beautiful natural settings in the world for the worship of God, receives as many as 3,000 people a Sunday. It is a memorial to 1st Lt. Sanford Sloane of the AAF, who was shot down over Berlin in 1944 after a childhood in which he had tramped in the New Hampshire hills and discovered a lovely spot where he determined some day "to build a chapel . . . to face the mountain." After his death his family followed up his early dream, and many other bereft parents and interested persons have contributed to the 40-foot Altar of the Nations, built of stones from the 48 states and several foreign countries—among them one from Athens, where St. Paul preached from Mars Hill, and others from Okinawa, Valley Forge, Lafayette's grave, and the Santa Fe Gorge. The Cathedral of the Pines, open to people of all creeds, provides an ideal setting for the instinctive urge of man to worship his Creator in the solemn grandeur of His works.

The Universal Military Training E
perimental Unit of the Army at Fo
Knox was given thorough approv
by a group of civilian advisers. .
report of the religious committee
these advisers stated that the progra
"narrowed the gap between civilia
and military life. . . . The abru
change from home to Army was mad
less drastic. To put it succinctly,
this committee saw U.M.T. in actio
preparedness and not combat was th
dominant motive. . . . The principle
of morals and ethics that it stresse
are sound, highly desirable, an
should become part of the training an
conduct of the American Arme
Forces."

In a prediction that the next sessio
of Congress would enact a law fo
universal military training, Col. Wil
liam H. Neblett, National Presiden
of the Reserve Officers Association c
the United States, declared that i
would take several years for the pla
to bear fruit in national security. As
serting that the military forces nee
people who are trained in their re
spective fields of organization an
production, Col. Neblett said that i
will be necessary to "outflank" pro
fessional military men "for the goo
of the country."—From *Army an*
Navy Journal.

Freedom Train, which is making
year's tour of the United States t
arouse interest in government affair
and counteract indifference towar
democratic ideals, will carry man
original documents regarding freedo
of religion in the American colonie
Among these will be the Bill of Right
the Bill for Religious Freedom initi
ated in the Virginia Legislature b
Thomas Jefferson which set the prece

ent for guarantee in the Bill of ights, the Bay Psalm Book of 1640 irst book printed in the colonies), e Statement on Religious Freedom y Roger Williams in 1644, and the aryland Toleration Act in 1649.

A "world premiere" of the first pro- ction of the Protestant Film Com- ission, "Beyond Our Own," took ace last month in 100 cities of the nited States and Canada. The pro- ction, financed by 13 major Prot- tant denominations through the ommission, is described as a thor- ughly professional dramatic produc- on utilizing Twentieth Century-Fox nd Paramount featured players. Tell- g the intensely human story of a an who lost himself in his business nd of how he found himself through e aid of his missionary brother and n act of Christian sacrifice, it is eyed to the mission study theme of e churches for 1947-48, "World-wide vangelism."

Setting a record in a summer month August, 1947) nearly 10,000 men of e Fort Knox, Kentucky, Army Post tended churches of various denomi- ations, according to a statement of ilitary authorities there.

With the closing of the majority of SO and other wartime service cen- rs, the YMCAs of the country are ssuming responsibilities for provid- g wholesome recreation and leisure ctivities for the many youthful mem- ers of the Armed Forces.

The sale of 415 surplus military apels at far below cost by the War ssets Administration had provided uch-needed places of worship to ongregations of the nation in spite building material shortages.

Santa Claus, being a resourceful person, was able to make his scheduled visit last Christmas despite a little seasonal tie-up of the reindeer supply. Using a transport plane of the 54th Troop Carrier Command, Methodist Chaplain (Capt) Matthew D. Blair distributed gifts which had been contributed by several West Coast Jewish organizations, to personnel stationed at remote posts in Alaska and the Aleutian Islands. The enthusiastic reception of the "Flying Saint Nicholas" and the solemn earnestness of the large groups of worshipers at religious services reflected the deep gratitude of the hundreds of men favored. In the picture above Chaplain Blair, who is now at the Methodist Church, Katonah, New York, is shown receiving gifts from Chaplain (Lt Col) John F. Chalker, Alabama Methodist, as he is about to take off on one leg of his journey.

PERSONALS

Former Chaplain Waldo Ripple Weller died September 8, 1947, after a ministry of 40 years. During World Wars I and II he served as a chaplain in the United States Army.

Former Chaplains . . . AND WHERE THEY MAY BE FOUND

ANSHUS, OSCAR A. ..... *Baptist Church,* Mt. Pleasant, South Carolin
BERG, ROY G. ..... *Evangelical United Brethren Church,* Neenah, Wisconsi
BLOMQUIST, ALRIK A. ..... *Arthur Baptist Church,* Arthur, Iow
BLOOM, HOWARD E. ..... *Sioux Falls College,* Sioux Falls, South Dakot
BOOM, ELMER ..... *Evangelical United Brethren Church,* Merrill, Iow
BRAUN, MARTIN G. ..... *Evangelical United Brethren Church,* Chicago, Illinoi
BRIDGE, WALTER ..... *First Baptist Church,* Spokane, Washingtor
BRINER, LEWIS A. ..... *Evangelical United Brethren Church,* Merrick, New Yor
BUCKLAND, FLOYD H. ..... *Fair Oaks Baptist Church,* Zanesville, Ohi
CADY, JAMES H. ..... California
CHRISTE ..... ell, Ohi
CLARK, ... w Jerse
CLELAN ..... n Kore
CRAIG, ... isconsi
DOWNI ..... chusett
FRANK ..... w Yor
FROMM ..... w Yor
GOEWE ..... s, Ohi
GRIFFI ..... lifornia
GROOM, ... lifornia
HARRIS ..... ylvania
HARTM ..... ylvania
HOOKS ..... Arizona
HOTELL ..... ichigan
HUNTE ..... Englan
JOHNS ..... Burma
MCEAC ..... e Islan
MILLER ..... lifornia
MYDLA ..... lontana
NOFFS ..... Virginia
PEARSO ..... lifornia
PICKH ..... ichigan
RAMSE ..... n, Ohi
REED, ... ylvania
SANDE ..... lontana
SCHILL ..... sconsi
SMITH, ... ylvania
SMITH, ... chusett
SPIDELL ..... ichigan
STRATO ..... w Yor
SWANK ..... w Yor
THORNI ..... Florida
VANW ..... labama
WALK ..... lifornia
WEISS, GEORGE P. ..... *Congregational Christian Churches,* Northfield, Vermon
WHITE, WALTER H. ..... *First Baptist Church,* Rutland, Vermon
WILLIAMSON, LEWIS W. ..... *Arlington Trinity Baptist Church,* Arlington, Massachusetts
YINGER, PAUL W. ..... *First Congregational Christian Church,* Riverside, California